TWO SERMONS:

PREACHED

By that Faithfull and Reverend Divine,

RICHARD SIBBES,

D.D. and sometimes Preacher to the Honorable Society of *Grayes-Inne*;

And Master of *Katherine* Hall in CAMBRIDGE.

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TO
THE RIGHT
WORSHIPFVLL
Sir *John Howland*,
Knight.

SIR,

THese two Sermons were brought unto me for that learned and religious Divine, whose name they beare, and so farre as I am able to judge, the stile and spirituallnesse

of the matter argue no
lesse. Being carnestly
requested to perus
them, I thought fit to
commend them to the
world under your
name, because I know
that you so wel affecte
the Author; my reques
unto you is, that yo
would be pleased to ac
cept the Dedication o
them as a testimony o
his sincere affection
who labours, an
prayes for your goo
in the best things.

Your Worships to be comma
ded in all Christian servi

R. T.

THE SPOVSE,

HER Earnest desire after Christ her Husband.

OR,

A Sermon preached on CANT. 1. Vers. 5.

By that Faithfull and Reverend Divine, *Richard Sibbes*, D. D. and sometimes preacher to the Honorable Societie of *Grayes-Inne*; And Master of *Katherine* Hall in *Cambridge*.

PSAL. 73. 25.

Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.

THE SPOVSE, Her earneſt deſire after Chriſt.

CANT. 1. 2.

Let him kiſſe mee with the kiſſes of his mouth, for thy loue is better then wine.

THE HOLY Ghoſt is pleaſed here to cõdeſcend to our infirmities, and that wee might helpe

helpe our selves in our spirituall estate by our bodies, he speaketh here of heavenly things after an earnestly manner, and with a comfortable mystery; As in other places the Holy Ghost sets out the joyes of Heaven by a sweet Banquet: so here hee sets out the union that wee have with Christ, by the union of the Husband with the wife; and that wee might the better understand what this union is, he condescends to our weakenes, that we might see that in a glasse, which wee through our corruptions cannot otherwise discerne. This booke is nothing else but a plaine demonstration and

setting

setting forth of the love of Christ to his Church, and of the love of the Church to Christ; so familiarly and plainely, that the Iewes take great scandall at it, and would not have any to reade this booke, till they are come to the age of thirty yeares; least they thereby should bee tempted to incontinency, wherein they would seeme wiser then God himselfe. But the Holy Ghost is pleased thus by corporall to set out these spirituall things, which are of a higher nature, that by thinking and tasting of the one, they might be stirred up to translate their affections (which in youthfull age are most strong)

strong) from the heate o
naturall love to spiritual
things, to the things o
God; and all those wh
are spiritually minded, fo
whom chiefly the Scrip
tures were written, wi
take speciall comfort an
instruction thereby, thoug
others take offence an
scandall at it. So here, th
union betweene Christ an
his Spouse is so familiarl
and lively set forth by tha
union which is betwee
the Husband and the Wif
that though ungodly me
might take offence at i
yet the godly may be be
tered by it.

These words are th
words of the Spouse t
Christ, containing in the
tw

wo particulars.

First an earneſt deſire in
heſe words, *Let him kiſſe*
me with the kiſſes of his
outh.

In which note 3. parts.

First the perſon deſiring,
e Church.

Secondly the perſon de-
red, Chriſt.

Thirdly the things de-
red, A familiar kiſſe of his
outh.

Secondly, the ground
the deſire, fetcht from
excellency of the thing
ſired, in theſe words, *For*
love is ſweeter then wine.

From the whole in ge-
rall obſerve a ſpirituall
ntract betweene Chriſt
d his Church. There is
ivill contract betweene
man

Doct. Generall.

man and wife, answerable to which the spirituall contract betweene Christ and his Church holds firme resemblance.

1, That this civil contract may hold, both parties must consent: So it is betweene Christ and his Spouse; hee was so in love with mankind that he hath taken our nature upon him, and this his incarnation is the ground of all our union with Christ. First his incarnation is the cause o ground of our union wit him in grace here, and se condly our union in grac is the ground of our unio in glory: Now that we may bee a Spouse to him he gives us his Spirit to

stif

stifie his love to us, that we might give our consent to him againe, as also that wee might bee made a fit spouse for him.

2. Likewise in marriage there is a communicating of all good things, so it is here; Christ here in this spirituall contract gives himselfe, and with himselfe all good things; The Spirit is the Churches, his happinesse is the Churches, his graces are the Churches, his righteousnesse is the Churches; In a word, all his priviledges and prerogatives are the Churches, as saith the Apostle, all things are Christs, and Christ is yours, for all are Christs, and all that are Christs 1 Cor. 3. 21.

Christs are yours by this spirituall cantract; This excellency is set downe by the Prophet *Hosea* in his second Chapter and latter end, where he speaketh of this spirituall contract betweene Christ and his Church saith;

Hos. 2. 19. &c.

In that day when he shall marry her unto himselfe in faithfulnesse, he will make a covenant for her with all creatures, with the beasts of the field, the foules of heaven, and all that creepeth upon the earth, so that upon this contract commeth in a league betweene the Church and all the creatures, all that hee hath done, all that he hath suffered by this contract is made

made ours, wee have the benefit of all.

Object. But what have wee to bestow upon him againe?

Sol. Nothing at all, neither portion nor proportion, beauty nor riches, but our miserable and base condition that hee tooke upon him.

Use. twofold.

This is a welspring of much comfort, & a ground of much duty.

First of comfort.

Christ condescended so farre unto us to such a neare league as to take us to bee his Spouse, who hath all things, what then can wee want when wee are at the fountaine of all things? We can want no protection, for what is the coveri g of this

well,

well, we can want no good thing but he will supply it, wee have free acceſſe unto him, as the wife hath to her husband, who hath free acceſſe to the husband if the wife hath not? So who hath free acceſſe to Chriſt but the Spouſe?

Obiect. Yea, but we have infirmities.

Sol. True indeede, but ſhall man beare with his wife, becauſe ſhee is the weaker veſſell, and ſhall not Chriſt much more with his Spouſe? Herein then is our chiefeſt comfort that this union, this contract is not for a time but for ever, I have married thee unto my ſelfe for ever. And therefore wee

Hoſ 2.19.

ſhall

shall never want protection nor direction, nor any thing that is good for us.

2 Use For duty.

Now the duty on our part is to love him againe with a mutuall love and obedient love; to honour him as *Sara* did *Abraham*, by calling him Lord, and manifest it by doing what he would have thee to do, and by suffering what hee would have thee to suffer.

1 Pet. 3. 6.

To come to particulars.

First of the person desiring, *Let him kisse me.*

Mee is here the speech of the whole Church, and so of every particular member which is the Spouse of Christ,

All Christian favours belong to all Christians alike,

Doct.

we

wee have one Faith, one Baptisme, one Spirit, as every Christian may say *mee*, so may the whole Church and every Christian as well as the Church. All Christian priviledges belong to all alike.

Vse 1. Herein have comfort then, that whatsoever belongs to the Church in generall, belongs to every member in particular.

Vse 2. 2. This teacheth us to reason from one spirituall thing to another, as thus *Abraham* beleeved, and it was counted to him for righteousnesse, and therefore if I beleeve I shall be counted righteous, *David* sinned, and *David* repented and found mercy, and

therefore if I, &c. So all priviledges belong a like to all Christians, Every Christian soule is the Spouse of Christ as the whole Church is; therefore Saint *Paul* propounds himselfe an example to all that would beleeve in Christ, 1 *Tim.* 1. 16. *God had mercy on him*, and therefore hee encourageth all to come unto Christ, by this, that he will have mercy on thee, as he had on him. Whatsoever is promised to the whole Church, that apply to thy owne soule in particular, and whatsoever is required of the whole Church, that is required of thee in particular by Christ, if thou be

a member. But though in spirituall favours all have a like portion, yet it is not so in outward things; but some are rich, some are poore, some honorable, some base, but in the best priviledges and best gifts there is an equall extending to all alike, to the poore Christian as well as to the rich, to him that is base in the eye of the world, as well as to him that is honorable.

Secondly, of the person desired, *Let him.*

Many make love to the Spouse, as the divell, the world and the flesh; The divell and carnall persons make love to the soule to draw her away from

Christ

Christ, but shee lookes to Christ still, *Let Him kisse me*, shee goes not as the Papists doe to *Peter* and *Paul*, but to Christ and to Christ alone, hee is my welbeloved and I am his, hee is my peculiar and I am his peculiar; none have in heaven but him, and there is none that I desire in comparison of him, he hath singled out me, and I have singled out him, *Let him kisse me.* Cant. 2.16.

Thirdly of the thing desired, *Let him kisse me*, &c. Psal. 73. 25.

The thing desired, it is a kisse; there are divers sorts of kisses spoken of in Scripture, there is a kisse of superiours to inferiours,

and of inferiours to superi
ours, there is an holy [a] kiss
and an hypocriticall kiss
as [b] *Ioab* to *Amasa*, and a
[c] *Iudas* to Christ, there ar
kisses of love, so [d] *Jona
than* kissed *David*, ther
are kisses also of subject
on, as [e] *kisse yee the Son
&c.* But here is the kis
of a superiour to an infer
our, *Let him kisse me wi
the kisses of his mouth*, th
is, let him shew me furth
testimony of his love b
his presence, let me inj
further communion wi
him still, let him furth
assure me of his love. Co
sider what the Chur
meant, howsoever she h
interest in this spiritu
contract and covenant

a Rom. 16. 16. 1 Cor. 16. 20, &c.
b 2 Sam. 20. 10.
c Mat. 26. 49.
d 1 Sam. 20 41.
e Psal. 2. 12.

the first, yet the Church according to the different degrees of time had different degrees of desires to be further and further assured of his love; as in *Solomons* time, so before from the beginning, there was a desire in the Church of the kisses of Christ, that is, that he would come in our nature, and that hee would manifest by little and little, clearer and clearer his comming in the flesh, and accordingly he did by degrees reveale himselfe, as first in Paradise, [a] *The seede of the woman shall breake the serpents head*, then to *Abraham*, [b] *In thy seede shall all the families of the earth be blessed*,

a Gen. 3. 15.

b Gen. 12. 3

after that to one Tribe, th
Tribe of [c] *Iuda*, then to on
Family of that Tribe, th
house of *David*, then [d]
Virgin shall conceive, an
after that pointed out b
the finger of *Iohn* the Bap
tist, [e] *Behold the lambe*
God that takes away the sin
of the world, so you se
how Christ did reveal
himselfe more and mor
by degrees unto hi
Church, answerable t
these degrees were the de
sires of the Church for th
comming of Christ, as th
Prophet *Isaiah* saith, com
downe and breake th
heavens, and then prophe
fied of by those that waite
for the consummation o
Israel: So that befor
Chri

c Gen. 49. 10. Heb 7. 14. Rom. 5. 5.
d Esa. 7. 14.
e Ioh. 1. 29.
Esa. 64. 1.

Christ came in the flesh
he Church had a longing
esire after his incarnati-
n, as here, *Let him kisse*
me with the kisses of his
mouth, but that is not all,
or shee knew this should
ot bee till the last dayes,
nd therefore desireth
ome further meanes of
equaintance and know-
edge of him, desiring
hat hee would mani-
est himselfe more and
more by his word, by his
race, and by his Spirit;
nd therefore as then the
esire of the Church was
or the comming of Christ,
o now that which Chri-
ians desire and long after
, to goe to him that they
ay remaine with him in

glory. They love his appearance, but because this shall not bee yet, though the Church bee still in expectation of it, therefore shee desireth to heare his words and to have him kisse her with his mouth in his Word; but that is not all, but let mee finde his Spirit now walking with me here, and further, kisse me with his mouth by encreasing his graces in mee, manifesting his love unto me more and more. This is the desire of the Church, & of every Christian soule, that Christ would thus kisse her, that he would reveale himself every day more and more unto her, in his Word, in

s Sacraments, by his Spi-
, by his graces, by en-
easing of them. This is
e desire of the Church &
every Christian soule,
at Christ would thus
sse her with the kisses of
is mouth.

Now wee are come to
e ground of this desire
ken from the excellency
f the love of Christ,
hich is here said by ex-
erience of the whole
Church (and of every
Christian soule) *to be swee-
er then wine.*

From hence wee note
wo things.

First, that every Chri- *Doct.* 1.
stian soule and the Spouse
in generall hath a sweet
taste of the love of Christ,

even in this life.

Doct. 2. 2. That after this contract & taste of this love, she hath ever springing up in her further desire of the encrease & manifestatiõ of it.

Doct. 1. For the first, As after the contract there is a more manifestation of love then was before, yet not a full manifestation of love till after the marriage, so Christ though hee do give his Spouse a taste of his love here, and send love tokens unto her, some graces whereby his love is made more manifest then before, (as *Isaack* sent to *Rebecka* some Iewels and Bracelets to manifest his love to her:) yet his love is not fully manifested in this life.

Gen. 24.

ife, but is kept untill the
reat ſolemnitie. Chriſt
annot delight in his
ſpouſe unleſſe ſhee bee
decked with his graces,
nd therefore he gives her
f them; and theſe are not
nly a taſte of his favours,
ut the fruit of his favours.

The reaſons are divers.

The firſt reaſon is to ſo- *Reaſ. 1.*
lace their long abſcence
hat they may not faint,
ut having a ſweet taſte of
is love here, may ſtay
heir hearts thereupon un-
ill the day wherein hee
will fully manifeſt his love
nto them. The Lord
eeth his childſen are ſub-
ect to bee oppreſt with
eavineſſe here, therefore
hee gives them a taſte of

his love here, that thereby they might be comforted, when nothing else can.

Reason 2. The Lord gives his children a sweet taste of his love here, that when they by weakenesse and frailty fall away and lose their first love, when by their former taste they might returne and recover themselves againe, considering how sweete, and how strong that love was, that once they had enjoyed from Christ, and hereby they might say with the Church, *I will returne, &c.* Hos. 2. 7.

Reason 3. The third reason is, because the manifestation of this his love doth wonderfully strengthen a Christian to goe lightly through the

he heavieſt affliction, for when Chriſt aſſures a Chriſtian of his love, then no afflictiõ will ſeeme grievous, but he will through all, he will ſuffer whatſoever ſhall befall him for Chriſts ſake with joy.

Laſtly, Chriſt gives his Church, and ſo every Chriſtian a taſte of his love in this life, becauſe hee knowes wee have many temptations in this world which are ready to ſteale away our affections, as carnall pleaſures, riches, honours, and the like; now that theſe might not draw away our affections, hee gives us a taſte of his love which is better then all other things, *which is ſweeter* *Reaſon 4.*

ter then wine. That by this our affections might bee preserved chast to him: So then Christ gives us his Spouse, a sweete taste of his love in this life, that afflictions on our left hand might not too much presse us downe and discomfort us; nor the pleasures and delights on our right hand steale away our hearts from him.

Use. The use is to teach us to admire at the goodnesse of God in this, that he is pleased so to provide for us, as to keepe us from being too much overcome with heavinesse through the multitude of temptations and afflictions which in this life we are subject unto,

o, expelling the bitter-
neſſe thereof with the
weetnes of his love, there-
y preſerving our affecti-
ns chaſt unto himſelfe.

Now wee come to the
econd Doctrine,

That the Church (and ſo every Chriſtian) after this contract and taſte of Chriſts love, hath evermore ſpringing up in them an inſatiable deſire for a further taſte and aſſurance of his love. Doct. 2.

The reaſons of this Doctrine are two.

The firſt reaſon is taken from the nature of true love, which is never ſatisfied. And hence it is that though Chriſt give his Spouſe a taſte of his love Reaſ. 1.

in

in his word, by sending his Embassadours, his Ministers with his love-letters, the Gospell of peace giving therein a taste of his love, as also by his Spirit, by his Sacraments, by his Graces, yet all this will not satisfie her soule, but Christ having once manifested his love unto her, there is a continuall desire to have a further taste and assurance of it.

Reason 2. The second reason is drawne from Christs infinite riches, infinite in his glory, in his power, in his beauty, in his pleasures and joyes and the like. He hath all things, *All power is given him in heaven and in earth*, every way infinite

Matth. 28. 18.

in

his in himselfe, and hence it is
ni- that the Spouse hath an in-
rs, finite desire to have a fur-
gi- ther taste of his love, and
his a nearer communion with
rit, him: So you see whether
his wee regard the nature of
vill love which is never satis-
but fied, or whether wee con-
ni- sider his infinite riches,
er, both manifest this truth.
sire That there is an insatiable
and desire in a Christian, to be
further filled with, & more
is fully assured of the love of
afi- Christ. Where grace is,
his there is a further desire of
his growth in grace; it is an
and higher degree of love to
lee desire the enjoying of the
wc presence of Christ, then to
and enjoy heaven it selfe, but
nite this will not be yet.
if

There-

Vse 1.

Therefore let us try our love by our labouring for that sight of Christ which wee may have; as in his ordinances where hee manifests himselfe in a speciall manner. Is it the great greefe of thy soule that thou art shut from the presence of Christ in his ordinances, from the congregation of the Saints, where he by familiar *kisses* useth to manifest his love to thee more and more? I can but wonder that some persons dare to take upon them the name of Christianitie, and yet thinke that men bee too holy; these want this Character of a Christian, *viz.* a further desire of the manifestation

of

of Christs love: Many of them neglect the ordinances of God, or if they doe come there, they desire not further *inward kisses* of his love, but content themselves with the *outward.*

When the Spirit should witnesse and seale up the love, the love of Christ to their soules by an *inward kisse*, they onely content themselves with the *outward*, the bare hearing of the word: But where this further desire of familiaritie with Christ is not, there is but a barren soule, there is no taste of Christs love; if there were a taste, there would bee a further desire of growth in that love;

love; There are some that make a profession of Religion, as many that marry to cloake their adultery, so these profes Christ to cover their strong covetousnes & strong faults, that they may have the more strength to cõmit sin. We must not cõtent our selves without these *outward kisses*, but give, as the *outward man*, so sacrifice the *inward man*, the soule unto God. Let those that finde (after this tryall) these desires springing up in them, comfort themselves in this, that they are Christs, and Christ shall manifest his love more and more unto them: For God hath promised to grant the de-

Psal. 37. 4.

sires

ires of the righteous. Hast thou then a longing desire to have a further taste of the love of Christ, use the meanes, and then bee sure that Christ will manifest his love more and more into thy soule.

Vse 2. The second use is for exhortation and spirituall direction how wee shall come to a further assurance, signe, and fruit of Christs love. If wee desire this wee must labour to have, first, *chast judgements*, and secondly *chast affections*. A chast judgement from errour, heresie, and schisme, and our affections chast from the world, from pleasures, and the like, for Christ is wonderfull jealous

lous of our judgements, and of our love; therefore *Paul* desires to present the *Corinths* a pure Virgin unto Christ. So then as we must affect *goodnesse*, so we must professe *truth*, wee must have chast judgements as well as chast affections; the Spouse of Christ as shee is pure in affections, so shee is pure in judgement, shee heares his voyce and followes him: whatsoever comes not from the Word receive it not but reject it. Thus much for the judgement.

2 Cor. 11. 2.

So like wise labour for *chast affections*, Christ will not have us to divide our affections, partly for him, & partly for the world, or

partly

partly to pleasures, & partly to him, he will not have it so. Hee will have the whole heart and whole affections, or hee will have neither heart nor affections. If we give our hearts to the world or to the pleasures of the world, the love of which is enmity with God, then have we an adulterous heart, which to doe is a double sin, as for a wife to commit whoredome is a double sin; there is adultery and breach of marriage-covenant. So to embrace the world after wee are contracted unto Christ is spirituall whoredom & a breach of our covenant in spiritualcontract: take heed of worldly-mindednesse, which

Iam. 4.4.

which will glew thy affe
ctions to the earth, and wil
not suffer them to be lifte
up to Christ, take heede o
the pleasures of the world
least they drowne th
soule as they doe th
soules of many, that pro
fesse themselves to be
Christians.

3. Thirdly, if we will grow
in the assurance of the lov
of Christ and have mor
familiar kisses of hi
mouth, then labour to ge
an humble heart, by search
ing out our owne unwor
thinesse, in respect of wha
we are, or were by nature
Indeed we may dispara
our credits by abasing ou
selves in respect of men, bu
never can we be too muc
hum

humbled to our Saviour, in acknowledging our selves unworthy of all that wee have: There is no danger in thus debasing our selves to our Saviour, nay tis for our honour with God, for those that thus honour him hee will honour with his graces: for hee giveth grace to the humble, and with such a Spirit hee delights to dwell, *Esa.* 66. 3. Let us with humility then acknowledg all to be from his free grace, and with *Iacob* acknowledge our selves to bee lesse then the least of his mercies. Gen. 32. 10.

Fourthly, of wee will grow in the assurance of the love of Christ, wee must give Christ no peace, take, 4.

take no nay of him till hee hath given thee the *kisse* of his love, many times he delayes the manifesting of his love, what though? yet waite his pleasure, for hee hath waited long upon thee. We see *Mary Magdalen* what a doe she made when shee could not finde Christ, he having manifested himselfe unto her at the beginning, at length he calleth her by her name; demanding for what shee wept, and whom shee sought. Give him no rest, take no deniall till hee answer thee, for he will doe it; what did the woman of *Canaan*, shee gave him no rest till he did apply himselfe unto her. *Iacob* wrestled

Luk 7.47.

Mat.15.22.

Gen.32.24

ed with God and would not let him goe till he had assured him of his love and favour, he hath promised to grant the desires of the righteous. Hath hee given us such strong desires after him? then continue constant importuning him by prayer, and hee cannot stand out with us long, hee cannot deny us some further assurance of his love. Psal. 37. 4.

Againe, take every thing to thine advantage, as his former love and favour, his power, fidelity and stability, take advantage from these, and plead for thy desires as the woman of *Canaan*, Christ accounts her a *Dogge*, I am indeed so saith shee, shee 5. Mat. 15. 26.

taketh advantage of h
words, and thereby plead
for her desire, as the ser
vants of *Benhadad*, cate
at words of comfort fro
Ahab, 1 *King*. 2. 33. S
continually take advantag
from your owne experi
ence. He hath beene thu
and thus good unto thee
these and these meane
thou hast enjoyed, an
thus and thus hath
wrought for my good,
will therefore follow hi
now untill hee assure me
of his love in a further de
gree.

6. Againe, consider tho
must be modest in thy de
sires of this kind, desire n
great matter at the firs
I meane, not full assuranc

f the love of Christ at the
ſt, but obſerve the de-
rees of his kiſſes, and ma-
feſtation of his love. The
eefe on the Croſſe deſi-
d but to bee remembred
f Christ when hee came
to his Kingdome; no
reat matter: So doe thou
ſire any taſte of his love
ough never ſo little. In-
eede ſo the children of
od doe, firſt they deſire
e pardon of their ſinnes;
nd having obtained this,
ey grow more and more
deſiring the graces of
e Spirit as ſeales to aſſure
em of the pardon of
em, and of his love un-
them, and nearer com-
union with him.

Luk. 23. 42.

But this communion is *Obiect.*

not alway felt.

Sol. I answer, if Christ be strange to us, it is from ourselves, not from Christ

1. for he is all love; It is either becauſe our looſe hearts runne after ſome carnall contents, and then no marvaile though Chriſt ſhew himſelfe ſtrange unto us, and wee goe mourning all the day long without

2. the ſenſe of his love: Or elſe it is when wee will not ſeeke for his kiſſes, a further taſte of his love as wee ſhould, in his ordinances, nor exerciſe thoſe graces that wee have as wee ſhould, in attending upon the ordinance, reſting by Faith upon Gods promiſe for a bleſſing: Or elſe wee

3. are

re so negligent that we do
ot stirre up those graces
f God in us by private du-
es: or else wee joyne our 4.
lves to evill company, or
o persons led with an evill
pirit, these are the causes
hy Christ is strange to
s: Or else it is to exer- 5.
ise and try our Faith, and
o let us see our selves and
ur owne weakenesse, thus
e left *Peter*, otherwise it
s Christ his nature to ma-
ifest himselfe and his love
y familiar kisses of his
outh. Search into your
earts, and you shall finde
hat these and such like are
he causes why Christ is
range unto you, and why
ou are senceleſſe of your
ommunion with him.

7. Consider againe when it is, at what time is it that wee have the sweetest kisses, and are most refreshed with Christs love? Is it not when wee put our strength to good meanes as when wee strive with God in prayer, and labour in humility rightly, and profitably to use all his ordinances? Marke these two well, as a meanes to preserve and encrease the assurance of Christs love in you.

First how you fall into deadnesse, and the causes of it.

Secondly, how you come to have most communion with Christ, and at what time, and after what per-

for-

formances, canst thou say
was thus and thus dead
nd senceleſſe of Chriſts
ove; but now I am thus
nd thus comforted and
efreſhed, either when
hou denyed'ſt any thing
o thy ſelfe which thy
eart ſtood ſtrongly for,
r when thou had'ſt beene
noſt carefull in holy du-
ies: If we deny our ſelves
n any thing (that our hearts
ſtand ſtrongly for) becauſe
it hinders us in holy cour-
ſes; God will bee ſure to
re compence us in ſpiritu-
all things abundantly, yea
and in temporall things
many times.

Conſider againe, when 8.
I was afflicted and had
none elſe to comfort me,

the Lord was most sweet unto me, then he refreshed my soule with the sense of his love.

These may helpe us much in getting a further assurance of Christs love; be stirred up then to desire to be where Christ is, and to have the kisses of his love in his ordinances, as further testimonies of his favour, and never rest from having a desire to encrease in grace and communion with Christ: So shall you never want assurance of a good estate, nor comfort in any good estate, cast such a man into a Dungeon, he hath Paradise there; Why? Because Christ comes to him. And if wee

have

have this communion with Christ, then though wee are compassed about with *death*, yet it cannot affright us, because the great God is with us. Doe with such a one what you will, cast him into hell if it were possible, he having a sweet communion with Christ will be joyfull still, and the more sence we have of the love of Christ, the lesse wee shall regard the pleasures or riches of the world. For what joy can bee compared with this! that the soule hath communion with Christ! All the world is nothing in comparison. Psal. 23.4

Now then seeing you cannot requite this love of *Vse* 3.

Christ againe, yet shew your love to Christ in manifesting love to his members, to the poore, to such poore especially as have the Church of God in their Families; As the woman powred oyle on the head of Christ, so shall wee doe well to powre some oyle upon the feete of Christ; That which wee would doe to him if he were here, let us doe to his members, that thereby wee may further our communion with Christ.

FINIS.

THE SECOND SERMON.

THE POWER OF CHRISTS RESVRRECTION: OR, A SERMON VPON COLOS. 3. 1.

Preached by that Faithfull and Reverend Divine, *Richard Sibbes*, *D. D.* and ſometimes Preacher to the Honorable Societie. of *Grayes-Inne*; And Maſter of *Katherine* Hall in *Cambridge*.

EPHES. 2. 4, 5, 6.

According as he hath choſen us in him, before the foundation of the world, that wee ſhould be holy, &c.

THE SECOND SERMON.

OF THE POWER OF CHRIST'S RESURRECTION:

OR,

A SERMON UPON Col. 3. 1.

Preached by that Faithfull and Reverend Divine, Richard Sibbes, D. D. and sometimes Preacher to the Honorable Society of Grayes-Inne, and Master of Katherine Hall in Cambridge.

Ephes. 2. 4, 5, 6.

According as he hath chosen us in him before the foundation of the world, that we should be holy, &c.

THE POWER OF Christs Resurrection

COLOS. 3. 1.

If yee be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.

THis Verse hath dependance on the second Chapter, and the twelve and thirteenth Verses of that

Coherence.

that Chapter, where the Apoſtle tells the *Coloſſians*, that they were riſen with Chriſt from the dead by faith, and quickned by his Spirit, and thereupon followes this inference; If therefore yee bee riſen with Chriſt, ſhew it by ſeeking after thoſe things which are in heaven, and are heavenly.

The Apoſtle hath much adoe to roote out thoſe dangerous conceits, which falſe teachers had ſetled in the hearts of the *Coloſſians*, touching ſome legall ceremonies, as touch not, taſte not, handle not; theſe dead things hee tells them have no more uſe now, and therefore *If you be ri-*

ſen

sen with Christ, seeke those things that are above. These ceremonies were indeed appointed by God at the first, but now they are ended and brought to their grave, and therefore no more to bee revived, because they were not onely dead but deadly.

Non solum mortua sed mortifera.

Now the Apostle finding their hearts tainted with this false doctrine, having first sought to purge it out of their hearts, he then begins to season them with heavenly doctrine, and hee begins with generall instructions, and so proceeds to particular callings, as of husbands and wives, and children and servants. Now because the

the well managing of the particular duties of these particular callings, depends on a good generall. Therfore he begins first to season their hearts with grace, knowing that it is so much the easier to bee good in their particular callings, when they are first good in their generall. But if not good in the generall, then never good in the particular. If a good man, then a good husband, a good father, a good master, fit for any good service, but if not a good man, then good for nothing. So a woman, if a good woman, then a good wife, or good in any calling; so for children and

and servants, if good in the generall, then good in every particular.

Divis. 2 Parts.

These words containe a ground, and an inference upon the ground, *If you be risen with Christ*, there is the ground, *then seeke the things that are above*, there is the inference. From the ground observe 2. things, First that Christ is risen himselfe; Secondly, that wee shall rise.

Doct. From the first part. 1. 2.

For the first, It is an Article of our Faith, and the Holy Ghost hath taken a great deale of paines to prove it. It is the confidence of Christians, it is the maine free hold that wee have, for wee hold all by the resurrection of Christ;

Doct. 1.

Fiducia Christiana.

Tertullian de resurrect. cap. 1.

Christ; therefore we had sixteene apparitions of Christ to make it firme and evident; It was impossible that he should bee held of the bonds of death. Impossible, first as hee was invested with these 3. offices, a King, a Priest, and a Prophet, impossible first as he was a King, for how then could hee have triumphed over his enemies? Secondly impossible as hee was a Priest, for if hee had not risen, how could hee have made daily intercession for his people? Thirdly impossible as hee was a Prophet, for else how could he have instructed his people?

Use, Now as Christ rose the third

third day (manifesting thereby that he was dead) to his greater glory: So is it with his members, never nearer helpe then when they are at the worst; then that it may appeare to bee Gods worke, hee will raise them apparently, that hee may bee glorified. So likewise when wee are in any distresse in the world, voyd of the helpe of man, then comes God in and raiseth us up, whether in our credit, estate, &c. as hee will doe our bodies at the last day; let us therefore have patience for a while.

Secondly, *As Christ is risen so shall we rise.* He is the meritorious cause of our re- *Doct. 2.*

resurrection, he hath deserved that we should rise, he is the worker of it, by that same power whereby hee rose againe, by the same will hee raise up us at the last day. He is every way the cause and which is something more, wee are risen with him. Hee was a publike person; upon the Crosse hee stood in the place of all the world, and all their sinnes committed or foreseene to bee committed, lay upon him, hee bare the iniquitie of us all, and then he freed himselfe and so us by his Resurrection: First freeing himselfe of his suretiship, and wee are freede in him, and he rising, wee also rise with him

him. This Resurrection is twofold, spirituall and corporall, spirituall when we take life from Christ, and being quickned by him, then we begin to rise with him when wee beleeve that Christ is dead for our sinnes: Christ is then crucified to thee, when thou beginnest to beleeve in him. *Use* 1.

And every true Christian may draw from hence water of life to comfort him in all distresses, for Christ hath conquered all our spirituall enemies, and his Resurrection is an evidence of his conquest; for if hee had not conquered, hee could not have risen: and therefore when hee rose

roſe againe, hee bad his Diſciples not to feare, *Matth.* 28.10. Feare not death, for I have overcome death, and witneſſed the ſame by my reſurrection: Feare not ſinne, for I have ſatisfied for it: Feare not the divell, I by my Reſurrection have bruiſed his head, nor the world, for I have overcome it; He hath trod upon the necks of all our ſpirituall enemies, & conquered them all: Feare not, for if once you bee riſen with Chriſt, you are begotten to a lively hope; where ſpirituall Reſurrection is, there is hope of life, as the Apoſtle doth ſoundly reaſon, 1 *Pet.* 1.3. A ground of precious

1 Pet. 1.3.

com-

comfort to every true Christian.

Now in that wee are raised by the same power to a spirituall life, whereby Christ rose from the grave, it teacheth us how to conceive of the worke of the new birth, of the Image of God, of the new creature. The worke of grace in a Christian, is not a slight worke, a word and away as many thinke, but it is a powerfull worke, as appeares in that there are more hinderances to keepe a man dead in sinne, from rising out of it: then there was to keepe Christ from rising out of the grave, yet in his resurrection did the power of God mightily *Use 2.*

appeare, as *Ephe.* 1. 19, 20. As Christ was killed and had a stone rolled on his Tombe: So he that is dead in sinne hath the stone of custome rolled upon him, which is as great a worke of Gods power to remove, as it was to raise Christ: Wherefore let those that finde a change in their hearts breake forth into hearty thankesgiving unto God for his inestimable favour, especially for this powerfull worke, more powerfull then the making of the whole world, because there are many oppositions.

Vse 3. Consider this aright, partly for thankesgiving, if you have beene wrought upon

upon, and partly for prayer if you are not, seeking unto God in the use of the meanes, who onely is able to worke this change in you:

To cut off many things, we shall now speake of the inference, *If you be risen*, and risen *with Christ* by his power, *then seeke those things which are above*. The reason depends thus, they that are risen have a new life, for every resurrection notes a new life; if spirituall then a spirituall life, if bodily then a glorious life. Life is sutable to our Resurrection, you are risen with Christ from the death of sinne, therefore manifest your Resurrecti-

Part 2.

Rom. 6.

on by actions proportionable and ſutable to your eſtate; from hence we note this Doctrine,

Doct. Generall. *That every life and ſtate requireth anſwerable actions. If you bee riſen with Chriſt*, and ſo have a ſpirituall life as you profeſſe your ſelves, then carry your ſelves anſwerably, and *ſeeke thoſe things that are above*, that may maintaine that life of yours. This is the Apoſtles reaſoning in this place, this is ſo in nature, it is ſo in corrupt nature, it is ſo in grace, and ſhall be ſo in glory.

For the firſt, thoſe creatures that are in the water, they delight in it, becauſe it is their proper element,

and

and they cannot live out of it: Secondly it is so in corrupt nature, hee that is covetous, the very conceit that hee hath of his riches doth as it were feede him, and he cannot live without them, for hee that lives a carnall brutish life, hee dyeth if he be taken from it: He is like a Fish upon dry ground, take him out of his element, and he cannot live: it is so in grace and shall be so in glory, when the body is risen unto glory, there is a forsaking of all communion with sinfull men here, and wee have communion with God and Christ, Christ shall bee all in all unto us: then that which all creatures

Tanquam pisces in arido.

Col. 3. 11.

tures ſupply to us here, Chriſt ſupplyeth to us there; then our ſongs are holy, and our actions holy, fitting ſuch a glorious eſtate: Now heaven is begun here, or elſe never begun: Grace is therefore called heaven, becauſe heaven is begunne here, Glory muſt beginne in in Grace.

Vſe 1. So then a Chriſtian that is riſen with Chriſt, muſt have nothing to doe with carnall men, no further then hee is thruſt upon them, or that he may convert them: they muſt not accompany with men of a contrary Spirit, ſeeking by all meanes to expreſſe the love of pietie; thus ſhould the

the life of a Christian be suitable to his state that he is in, and called unto.

If wee should try all by this rule, how few then would be found to be risen with Christ, how few delight in heavenly company, in heavenly actions! as to praise God, or to commune or partake with God in prayer: This is a death to most men to have such company, or to exercise themselves in such actions. *Use 2.*

The Apostle saith here, *wee must seeke those things which are above with Christ.* Seeking implyeth first want, for a man will never seeke for that which he hath: Secondly, it implyeth *Expl.* 1. What is meant by seeking. 1. 2.

plyeth a valuation and esteeme of the excellency of the thing that is sought for. Thirdly, it implyeth hope to get it, else none would seeke it, but leave it as a thing desperate. Fourthly, it doth imply meanes and use of meanes to attaine to that wee want, esteeme of, and hope to attaine. Lastly, hee that wants a thing which hee doth highly esteeme, and hopes to attaine in the use of the meanes, will by all meanes avoyd all contraries that may hinder him from attaining thereunto.

3.

4.

5.

2. What we must seeke.

Now consider what this thing is that wee must seeke for: Briefely this

this is here meant, *viz.* Christ Iesus the joy of our hearts, in whom are hid all the treasures of knowledge, & wisedome, *Colos.* 2. 3. together with all those things which are above, or whatsoever tends thereunto. And indeede all the excellency which wee have or can hope for, is from above. Our full happinesse and glorious inheritance is kept for us in the Heavens: All our priviledges are from above, our kingdome is in heaven; qualification for this happy estate is from above: our holinesse and heavenly mindednesse is from above, fulnesse of grace is from above, and

all graces to lead us to that perfection are from above. Power to enable us to any holy duty is from above; yea the meanes, as the ordinances, the Word and the Sacraments are from above. Here then is the sence of the words, seeke for a nearer communion with Christ, for a further assurance of heaven, for a further qualification for heaven, that you may bee more and more in heaven while you are here by enjoying through faith your heavenly priviledges, prerogatives and excellencies; seeke for further actions of holinesse, for fulnesse of grace, for grace to bring you to the

fruition of all from above. Therefore attend upon the word of God, upon the Sacraments, upon holy conference, where Christ will be present in a speciall manner, and by holy actions seeke for glory in the use of the meanes. Reach not for things above your reach, that is arroganey, but seeke for heavenly things, such as before named.

We see from hence this further to be observed:

Doct. *That heavenly duties have their spring from the articles and grounds of Religion; Seeke those things which are above*, why? Because you are risen with Christ.

The ground of our faith is

is the cause of holy duties, whosoever is corrupt in faith, is corrupt in obedience in that degree; evill opinions breed an evill life, and a sound understanding breeds an holy life.

Vse. Vnderstand therefore the maine grounds of Religion, and labour to digest them, to see the truth of them, and labour with God by prayer that hee would write them in your hearts by his holy Spirit.

Againe, in that the Apostle willeth them to seeke heavenly graces, and that because they are risen with Christ, note further this inference.

Doct. 2. *That as a Christian ought to be*

be heavenly minded, to seek heavenly graces, so hee must doe it for this reason, *viz.* because hee is in an estate fitting for it.

Therefore let none say, hee cannot for outward troubles or businesse, unlesse thou wilt deny thy selfe to bee a Christian at the same time. Hee that will bee a Christian, must pretend no impossibilities herein; art thou risen with Christ? then thou hast power to seek those things that are above, to bee heavenly minded: A Christian or no Christian, God doth not as *Pharaoh*, bid us doe our work, and we must gather straw our selves, but hee bids us doe, and quickens

Vse.

quickens us by his Spirit, and enables us to doe, he fits us for such actions, he gives us power to doe them.

Doct.3. Againe, *so farre as a Christian is raised by Christ, so farre hee cannot but seeke those things that are above.* Wee neede not teach a bird to fly, for it will learne it of it selfe, it is naturall to her: So a Christian cannot but doe the things answerable to his nature; he is of a new nature, and therefore cannot but bee heavenly minded, he cannot prophane the Lords day, he cannot sweare, he cannot lye, hee cannot blaspheme, he cannot delight in carnall courses, hee

cannot

cannot doe these things, so farre as hee is a Christian. In the houre of temptation hee is not himselfe. It is in this sense that the Apostle saith: *Hee that is borne of God sinneth not*, so farre as hee is borne againe hee cannot sinne, hee can doe no evill. 1 Ioh. 3. 9.

Againe, as a Christian may doe it, and ought to doe it, and cannot but doe it.

So I adde further, *Hee glories in it*, to be heavenly minded and exercised in spirituall duties is his happinesse and his joy. Hee is never so well, never so much himselfe, as when hee is most possessed with heavenly mindednesse, and most *Doct.* 4.

most frequent or exercised in spirituall duties, so farre forth as hee is a Christian and enlarged with the Spirit of Christ, so farre forth hee glories in holy actions, in heavenly mindednesse.

Use. Is this in all true Christians? what then may we thinke of the most part in the world, that professe religion but from the teeth outward? They are not risen with Christ, as the ambitious man, the covetous man, the voluptuous man, they savour not the things that are above; they have no new nature, for if they had, it would lead them higher then those things. Those that live

live in defilements of the flesh, shew that they have no new natures, for if they had, they should get strength against them, at least they would have a continuall conflict, and wrastling in themselves to overcome them.

For tryall of thy estate, see what power is there of the Spirit of God in thee to make thee heavenly minded, to joy in things that are above, more then in all the world besides; if thou finde this power in thee, then thou art a Christian indeede, thou canst then speake by experience, what is the worke of the Spirit, and thou knoweſt

knoweſt well what is the vertue of the Reſurrection of Chriſt; Then thou canſt ſay with Saint *Paul*, that thou art ſtill ſtriving to finde the vertue of Chriſt more and more in thee, to make thee more fully aſſured of thy part in Chriſt, and to finde the power of his Spirit ſubduing corruption in thee more and more. Let us therefore labour for this power, this is to *ſeeke the things that are above*, labour to finde a want of them, that wee have not ſo much of them, as wee have neede of, labour then to know the excellency of them, eſteeming of them to bee more excellent then all other things

Phil. 3. 9. and 10.

things, when all other things leave us, then they will comfort us; labour also to see an hope to grow in them, thou hast hope to attaine unto them, because the same Spirit is promised thee that raised up Christ from the dead; use then all sanctified meanes for the attaining of these spiritual good things, use heavenly meanes for heavenly things; attend upon the ordinances of God, labour with him in prayer, that hee would make us such as hee may delight in, fit us for that estate that hee hath provided for us. Labour to encrease in all holy actions; take heede of all con-

contrary courſes, of worldly mindedneſſe, of the pleaſures of the world, that they draw not away thy heart from an earneſt ſeeking of heavenly things as wee ſhould bee; we are all ſeekers, wee are a generation of ſeekers, as the *Pſalmiſt* ſaith, wee are ſeeking while wee are here, our poſſeſſing is hereafter.

Pſal. 24.6.

Labour therefore to ſee the want of heavenly graces, and to eſteeme of them aright, and to ſee hope to attaine them, and hope to encreaſe them, and uſe the meanes, and avoyd all contrary courſes; So ſhall you finde the vertue of Chriſts

Christs Resurrection raising you up more and more to seeke after heaven and heavenly things,

Those things that are above.

FINIS.